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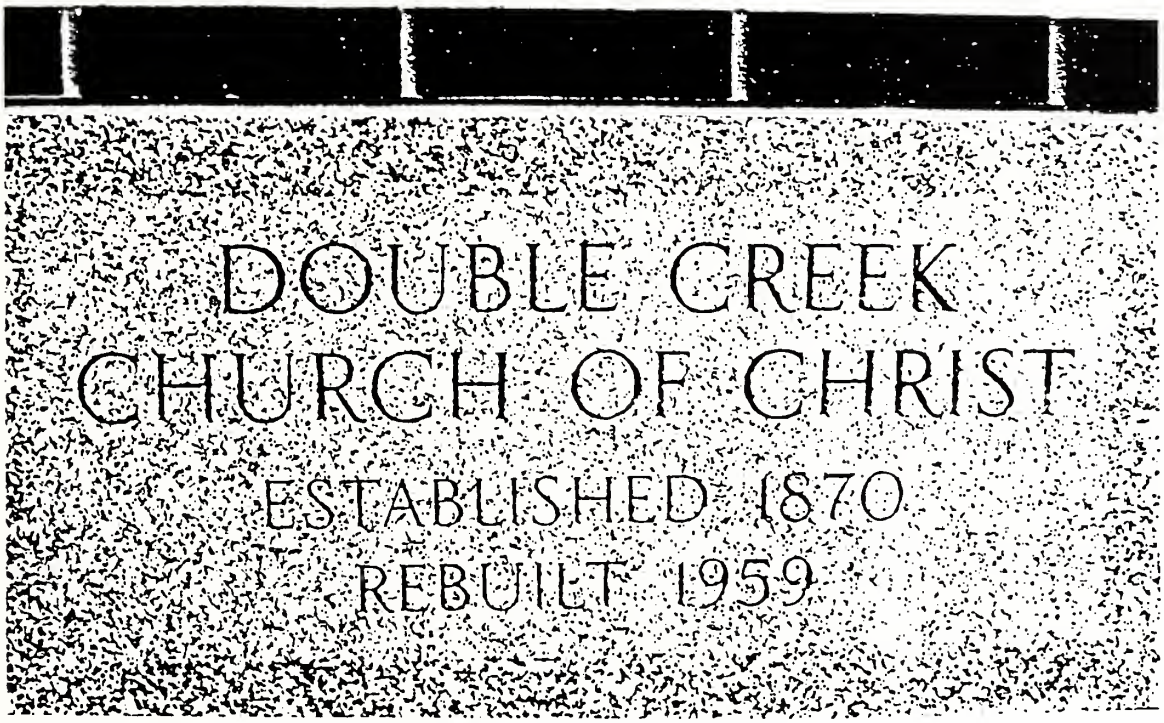
The following is an accumulation of stories, pictures, lists, etc., of information about Double Creek Church of Christ. The information was obtained from church members, church records, and other church histories that have been prepared in the past; however, it is in no way a complete history. This record is intended to be an ongoing one. You are invited to share with us whatever knowledge, pictures or memories that you may have concerning Double Creek Church. They will be included and cherished, every one.

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Cornerstone of Double Creek Church of Christ

The Church Buildings and Grounds

The first church building was erected in 1896 in the Double Creek Community and served the congregation for eight years. In 1904 this building was moved a short distance from its location and became a part of a residence that later was the home of Will and Pearl Snow. That house is now occupied by their granddaughter, Joyce Hardy, and her family.

In a deed dated April 29, 1903, land was donated to the church by Mr. and Mrs. John W. Hancock. In 1904, the structure that has become the current building was erected. The building began as a slab structure and has had several additions made to it throughout its history. Those additions include adding classrooms, covering the building with brick in 1959, adding a basement and front porch, and also a baptistry in 1970. In 1989, a fellowship hall was added giving the church building its present look in 1995.

submitted by Barbara Coe

The photographs of the two pictures of Double Creek Church used on the commemorative plate were made by members of the same family. Dennis Coe made the picture of the current church building in 1995, while his grandmother, Fannie Coe, is believed to have made the earlier picture when she attended Double Creek.

submitted by Irvin Stanley

The earliest photographs of Double Creek Church show that the building once had two single front doors. Each door opened up to an aisle thereby making two aisles in the church with three rows of pews.

After a funeral service at the church in which Moody Funeral Home conducted the services, Wade Moody suggested that the two doors be replaced with a set of double doors thereby making it easier to carry a casket in and out of the church building. Moody also donated ten dollars toward the project which was a substantial amount of money for that time. Double doors were hung as seen in later pictures.

submitted by Robert Snow and Irvin Stanley

At a time when most churches in the community were still using kerosene lamps for lighting, Double Creek Church had its own power source. A power plant was donated to the church by T. E. (Tom) Snow, according to his grandson, Robert Snow.

Robert recalls that the unit was a 32-volt DC generator with 13 batteries. It was used to supply power to the church until electricity was installed in the community by the Rural Electric Association.

Irvin Stanley recalls that he hauled the power plant on a trailer from Tom Snow's house to the church and that it was housed in a small building near the church. To produce power, it was necessary to crank the generator and allow it to run for a while before it produced sufficient power for the lights. Irvin says that he could hear the generator running from his home in Stony Knoll. It almost seemed like a signal--when you could hear the generator running, it was time to go to church.

The power plant had been used by Tom Snow in his home until his death.

Irvin also remembers that his father, Joe Stanley, wired the church building in order to use this power plant. Years later when the REA supplied electricity to the community, the old power plant was replaced with electricity and Double Creek Church had electric lights! The wires from the old system were also used in the new electric lights. Irvin remembers that he threaded those wires from the older generator through the chains of the new lights. Those lights are the ones still being used in 1995.

The communion table and the two chairs on either side of the table were built by Preacher S. L. Hoffman, a former pastor of the church. Having only one arm, he was able to still do all the work himself. That is until it came to placing the letters on the front of the table which read "IN REMEMBRANCE OF ME." Preacher Hoffman's wife assisted him in holding the letters while he secured them in place.

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submitted by Ted Stanley

SEATING

The pews in the church auditorium today are very comfortable and fit well with the overall decor of the building, but such has not always been the case. In the early days of the church seating was provided by benches, hand made from lumber cut from trees from the surrounding forests, no doubt donated by members of the early congregation.

There were 2 sizes of benches, 10 feet and 8 feet in length. The lumber used for the seat and end pieces measured 2 inches by 13 inches. The seat portion was left flat, no contoured shape to make seating more comfortable, as we are accustomed today. The backs were made from 3/4 inch boards, the lower portion 8 inches wide, attached to the bench ends as well as the seat portion, the upper piece, 4 inches wide with a space of 5 inches between the lower and upper piece. The end pieces and middle support legs had V notches cut in the bottom, thus giving front and back legs as well as providing more stable contact with the floor. The ends, with a rounded cut in the upper 1/3, enhanced the looks as well as provided for greater ease of entry and exit.

The original benches appear to have been made from Yellow Pine, sometimes called Forest Pine or Short Leaf Pine. These grew tall and straight, reaching maturity in 80 to 100 years and heights of 75 to 100 feet. They produced strong lumber with few knots, thus making excellent building material. Although the original building interior has been covered with carpet, sheet rock, ceiling tiles and other modern day material, this was the same type lumber used in much of the church building.

According to Irvin Stanley, the benches were arranged in 3 rows in the auditorium, the longer benches in the center row with shorter ones on either side and pushed against each outer wall, thus providing an aisle between 3 and 4 feet wide down each side of the auditorium and matching the 2 separate doors entering from outside the building.

At some point in time, the benches were painted with a dark brown oil base paint. Many a mans white starched shirt or woman's Sunday dress was ruined on a hot summer day when it stuck to the paint. Sometimes the ladies would bring along an old newspaper to cover the back, thus preventing their clothing from sticking.

Though seldom used, some of the original benches are still in the church basement today. These appear to have been modified, perhaps to better fit the building in later years. The original seat portion was attached to the end pieces using mortise and tenon joints. On the benches still in the building today, one end has the mortise and tenon joints while the other end is nailed directly to the seat part. The center leg has been cut from under the bench leaving only the back support portion. This back support piece is "off center", being 5 feet from one end of the bench which tends to indicate the original length was 10 feet.

In the late 1940's or perhaps the early 1950's, these were replaced with the pews that we use today. Originally these were wood only with no padding or covering, but even this was a great improvement over the flat benches they replaced. And your clothing no longer stuck to the bench, no matter how long you sat or how hot the weather.

Then in sometime in the mid 1980's, the congregation decided to have the pews padded. After much discussion, a committee was appointed to select the appropriate material. This was done to the satisfaction of all. The preacher, on the first Sunday after the padding was completed, made note that he would have to make his sermons shorter and more interesting to prevent folks from falling to sleep. Certainly the degree of comfort far exceeded that of the original benches of the church.

submitted by Irvin Stanley

At the suggestion of Preacher Hoffman, a walkway was once built from the front door of the church down to the road directly in front of the building. The idea was that people would leave their vehicles on the side of the road and use the walkway up to the church. However, churchgoers continued to park on the sides of the building. The walkway was not used and was taken up shortly after it was put down.

The beaded boards along the walls in the sanctuary and the crown molding were picked up in Mount Airy and brought to the church by Irvin Stanley and Curt Manns.

The windows in the sanctuary portion of the present church building are the original windows installed in the building in 1904. We have been told that the windows cannot be replaced today. The panes have a front side and a back side. Two of the small panes were installed backwards. Can you find them?

submitted by Gladys Riddle and Dennis Coe

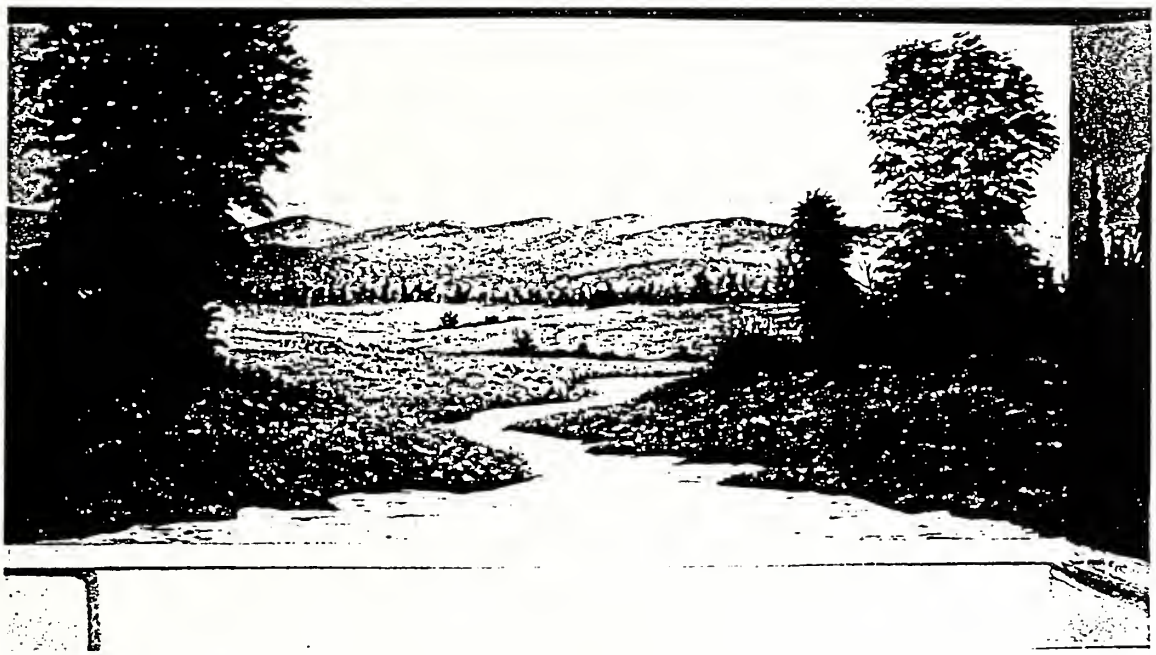
The baptistry was built during a remodeling project in 1970, and in 1972 a river scene was painted by Gray Riddle at the back of the baptistry.

During a revival service conducted by Ralph Sproles, Gray became a member of Double Creek Church of Christ and was the first person to be baptized in the newly completed baptistry. At the same service, Gray was followed by his son, Terry Riddle, who was the second person to be baptized there.

Several years later the church was refurbished with new carpet and paint, and Gray decided he should redo the baptistry scene in colors blending with the new decor.

Before the baptistry, baptismal services were held in nearby rivers. These usually took place only once a year following the Revival Service held during the summer. Dennis Coe has been told by his mother, Ruth Coe, that the first baptismal services were held in what was then called the West Double Creek. There was East Double Creek and West Double Creek, and there was a hole in West Double Creek deep enough to be used for a baptism. The location of these first services was behind the house now occupied by Dennis and his family.

Gladys also remembers a revival service, either in the late 1970's or early 1980's, when 11 teenagers became members of Double Creek Church of Christ and were baptized during that week's revival. This occurred when Glen Waters was pastor at Double Creek.



The Baptistry in 1995

submitted by Dennis Coe

Dennis Coe remembers his mother, Ruth Coe, telling him of a Revival Service held by a Preacher Idol. Six girls were baptized at the end of the revival. Two were named Fannie, two were named Mary and two were named Ann. The girls named Fannie were Fannie Snow and Fannie Holyfield. One of the Ann's was Ann Boles. Ruth did not remember the other Ann nor either of the Mary's.

submitted by Irvin Stanley

Irvin Stanley remembers that about 1941 or 1942 he and Betty Johnson's father, John Marion, planted the two pine trees in front of the church building. John's sister, Lola, lived at Lowgap where she operated a nursery. Irvin and John had visited her and a few weeks later, she sent the two small pine trees to John for the church. They were about two feet high when planted.

In 1964, the congregation saw the need to provide a parsonage to serve its minister. Land for the parsonage was donated by Will Simpson. Other members donated materials, time and talent and helped construct the parsonage which was completed in 1965. The first minister to occupy the dwelling was Larry Settle who served as pastor of Double Creek Church in the mid 1960's. The parsonage was updated in 1985 by adding more living space, a garage and a deck at the back of the house.

Remembrances...

submitted by Janice Harris

"As I stepped upon the stage, my heart went pitty-pat. I thought I heard someone say, 'Whose little girl is that?'

'Arra Layne is my name,
Rockford is my station.
Heaven is my dwelling place,
And God is my salvation.'"

Arra Layne Caudle said she was told she was four years of age when she stood on the stage at Double Creek Church and recited the above poem. She is not sure of her age, but remembers the speech well.

Other memories of Arra Layne Caudle include -

John Hancock was married to Ada Snow, and they donated the land for the Double Creek Church building. They have a young daughter burried at Double Creek and John preached here. They later moved to Lee County, North Carolina, where they encountered a church group meeting in a tobacco packhouse. John and Ada again donated land and helped to start Rocky Fork Church of Christ in Lee County.

Arra Layne Caudle remembers some of the preachers at Double Creek--Preacher Helsaback from Rural Hall, and a J. J. Music (Musick?) from Winston-Salem. They would travel by train to Rockford where "Uncle Will", "Winfield", or "Uncle Tom" would meet them at the train station. The preachers would stay in the "preacher room" at the home of Sam Banner located near the church. (The house later belonged to Vance and Mitty Snow, then to Roger and Joan Belton.) The "preacher room" had a bed, a wash stand and a dresser. Preparations for the visiting preacher included getting the wash bowl ready and putting out towels. Entrance to the room was from one end of the porch. The parlor of the house was entered from the other end.

Another preacher remembered by Arra is Preacher Cooley. When he came, he brought beans with him that were referred to as "Cooley beans." Shortly before Sid Pilson passed away, he visited Arra and told her he still had some Cooley bean seed. But when Arra asked Sid for some of the seed, he told Arra that he "had none to spare."

In summer children went to Sunday School farefoot, but on preaching Sundays, they wore shoes.

Arra remembers that Sam Banner came home one time announcing that Albert Shinault had twins. This was the first time Arra had ever heard of twin babies. The twins' names were Noreen and Pauline.

Arra was born in November 1906. Her mother died when she was only eight hours old and within the next three days she went to live with Sam Banner. At that time the Banners lived in the house that later belonged to Will and Pearl Snow, and later to Dale and Joyce Hardy. The house is next door to Double Creek Church. The Banners later moved to the house with the "preacher room" mentioned above. Arra Layne Caudle still has an excellent memory in 1995.

submitted by Lavern Snow and Dennis Coe

Lavern remembers that during a revival service "many" years ago that Loyd Snow's grandfather, T. E. (Tom) Snow, corrected the visiting preacher during the preaching service. It seems that the preacher had stated at the beginning of the revival service that if anyone noticed him quoting scripture incorrectly, to let him know. He had only been preaching a few minutes when he reportedly did misquote some scripture and Tom corrected him. But Tom didn't wait until the service was over, he spoke up during the sermon. Tom made his point, the preacher agreed that Tom was correct, and then they proceeded with the service.

Dennis Coe's grandmother, Fannie Coe, was a sister to Tom Snow. Dennis recalls a story told to him about a dispute at Double Creek Church. He doesn't know what the dispute was about, and it is probably just as well that he doesn't. But as in most disputes, there were at least two sides and no agreement could be reached. This took place on a Sunday morning. Since no agreement could be reached, the group decided to go home and have dinner, then meet back at two o'clock that afternoon to "continue the discussion." It is said that when Tom came back that afternoon, he had a pistol strapped to his side, apparently to aid in the settlement of the dispute. Dennis does not recall anything further about the argument, but knows that his grandmother worried until she died about Tom bringing the gun to church.

submitted by Carolyn Martin and Rachel Riddle

Several people remember an event that occurred during a revival service, perhaps in the 1940's. Revivals were held in the summer. Since there was no air conditioning, windows were raised for ventilation. During this revival Everette White was called on the lead in prayer. During the prayer, a bird flew in the window and landed on Everette's head. Carolyn's mother, Letha Johnson, saw it and has told Carolyn she could not help but laugh. Rachel Riddle remembers the incident and remembers that her mother, Ina Stanley, and Irene Martin were sitting next to each other. Irene was laughing so hard that the bench shook. Ina nudged Irene on the arm, and when she did, all that Irene was trying to hold back came out with a small yell. Everette continued to pray, but by then probably no one present was hearing his prayer, but everyone knew that he had a bird on his head.

submitted by Dennis Coe

When Dennis Coe's father, Oscar Coe, was growing up, he attended a Baptist church, then later became a member of the Church of Christ. In making his confession at the time of becoming a member of the Church of Christ, his words were that he had "worn his shirt backwards for all those years," but now he would "wear it right."

submitted by Lavern Snow

Lavern remembers that during a revival service "many" years ago that Loyd Snow's grandfather, T. E. (Tom) Snow, corrected the visiting preacher during the preaching service. It seems that the preacher had stated at the beginning of the revival service that if anyone noticed him quoting scripture incorrectly, to let him know. He had only been preaching a few minutes when he reportedly did misquote some scripture and Tom corrected him. But Tom didn't wait until the service was over, he spoke up during the sermon. Tom made his point, they then proceeded with the service.

submitted by Janice Harris

Janice Harris remembers a story told to her by her mother, Alma Layne, of Janice's two brothers, Phil and Harold, being in the Card Class at Sunday School. The Card Class was for the very young children. It was called the "card" class because the lesson for each Sunday was on a card with a picture on one side and the related story on the back. Because of the name of the class, Phil and Harold associated it with playing cards at home. Their parents and other older family members played a card game called Rook. The "Rook" card was the high playing card, so the players always wondered "Who's got the rook?" In the Card Class, either Phil or Harold would say to the other one "Who's got the Rook?"

submitted by Sadie Bullin

Sadie Bullin's great uncle, L. J. Norman (Lacy) was one of the original members of Double Creek Church of Christ. His name is listed on the earliest church records.

Sadie also remembers during the 1970's when her son, David, was a little boy that his Sunday School class was to memorize the order of the books of the Bible. David was reciting the books for his teacher one Sunday morning, and he could be heard all the way in the Adult Class. She recalls that Ted Stanley, who was teaching the Adult Class, commented that he could hear that at least one person in the young class had learned the books.

submitted by Lavern Snow

Lavern Snow remembers that she and her father-in-law, Vance Snow, started the Cemetery Fund as a way to help pay for the upkeep of the cemetery.

One summer, about 1955, Lavern and Margaret Snow were the caretakers for the cemetery, receiving five dollars each time they mowed (that was $5 total, not $5 each). Lavern recalls a time that she and Margaret thought they heard voices in the graveyard... Their first thought was that "someone from the grave" was speaking to them. However, upon investigation, they learned that the voices were from birds that had just started to fly out of the cemetery.

submitted by Gladys Riddle

On occasion, special assistance is needed for special situations. Such was the case in 1978 when Gladys Riddle's father, Howard Hutchens, asked to be baptized. Mr. Hutchens was bedridden and Gladys remembers that he only weighed 77 pounds at the time. Dan Villarreal was the pastor of Double Creek Church at that time. The baptism was scheduled for the day following Mr. Hutchens' request in order for his family to be able to attend. That was in May of 1978. With the help of Bob Simpson, an elder of the church at that time, Dan baptized Mr. Hutchens in the baptistry at Double Creek Church. Immediately after being brought up out of the water, Mr. Hutchens commented to Gray Riddle that he had now "done all he could do to get there." Mr. Hutchens died about two months later.

A similar incident was when Tommy Bowman was baptized, also in the baptistry at Double Creek. Being crippled, Tommy was unable to walk down the steps leading into the baptistry. Robert Parish, assisted by Herbert White and Bob Riddle, baptized Tommy as he sat in a straight chair.

submitted by Margaret Snow

Margaret Snow remembers teaching the Primary Class in Sunday School in the late 1970's. Included in the class at that time were Jason White and David Bullin. At the beginning of class one Sunday as Margaret came into the classroom, all the children were hiding under the table. Margaret, of course, could see them under the table, so she just sat down and told them to come on out. They didn't come out right away, but very slowly. The first one out was Jason. He probably thought he was in trouble because the first thing he said to Margaret as he came out was "I love you."

submitted by Rachel Riddle and Elsie Stanley

Rachel Riddle remembers that before the Sunday School rooms were added to the church, that all the classes met in the auditorium divided only by space, with each class meeting in a separate corner, or in a particular section of pews. Olin Snow and Roy Coe were young boys at the time and met in a class at the back of the church. As soon as their class was finished, Olin and Roy would raise a back window and jump out. They did not wait for other classes to finish, nor did they bother with walking to the door to go outside--they instead just jumped out the window.

Elsie Stanley also remembers the time when all the Sunday School classes met in the auditorium. Will Snow (Mr. Bill) taught the Card Class for the little folks and their meeting place was near the stove so they could stay warm.

Down through the years, what was considered "proper attire" for church has changed drastically, and has changed more drastically for the women than for the men. Men are still considered dressed up in 1995 wearing two and three piece suits, styled much as they were in earlier years. Women in the early part of the twentieth century were considered dressed up only if they were wearing a black silk dress and black silk bonnet. In 1995, however, "dressed up" for women can include a variety of styles, colors and fabrics.

Women continued to wear hats to Sunday services until around the early 1960's. Hats are seen only occasionally today.

submitted by Sandra White

Sandra's mother, Ina Stanley, has recounted that during the time when the church building was heated by two woodburning stoves that the mothers with small babies were allowed to sit near the stoves. This was done to help keep the babies warm. Ina added that it seemed for years that she and Irene Martin always had a baby, so they always got to sit by the heat.

submitted by Joan Belton

Joan Belton remembers teaching Vacation Bible School and having Henry Snow in class. Henry thought more of talking and having a good time than he did of sitting still and listening. Joan had exhausted almost all her methods of discipline, so she told Henry that if he didn't behave, she was going to "kiss him all over his face." It worked. Henry behaved. Joan had no more problem.

submitted by Rachel Riddle, Elsie Stanley and Imogene Wilmoth

The three sisters above each have fond memories of their grandfather, Joe Stanley, related to experiences at Double Creek Church.

Rachel remembers that she and her grandfather would usually be ready to go to church on Sunday morning long before the other family members, so rather than waiting, they would walk. They walked through the woods from their home at Stony Knoll to Double Creek Church.

Elsie Stanley remembers as a little girl sitting with her grandfather in the "Amen Corner" during church services. The "Amen Corner" was a small section to one side of the pulpit with two or three short pews. The people who occupied these pews were those who expressed their agreement with what the preacher said by saying aloud "Amen".

Imogene Wilmoth remembers in the early 1950's that her grandfather led in prayer during church services. One request he always made in his prayers was to ask God to "bless all the little children." Imogene was a little girl at the time and listened closely for that part of the prayer.

submitted by Joyce Hardy

Joyce Hardy remembers trips to the North American Christian Conventions. On one trip a van was rented in Winston-Salem for the trip and the group stopped at Peggy Littell's house in Cincinnati on the way to the convention. Others on the trip were Sharon Hewitt, Greg Culler, Dan and Dodie Villarreal, Esperanza, Dianza and Adrianza Villarreal, Rusty Snow, Donna Key, and Darlene Simpson.

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